Phila.

The Christian Century

PUBLISHED WEEKLY

Back of Kefauver's TV Show
By Alton M. Motter

Five Weeks in Japan
By Muriel Lester

How Bible Translators Work
An Exchange between Translators

Churches and Point Four
An Editorial

MAY 9, 1951

In This Issue

ALTON M. MOTTER

is the executive director of the Chicago Sunday Evening Club, having recently come to that position after several years as executive secretary of the St. Paul church federation. While in the Twin Cities, Mr. Motter wrote frequently for The Christian Century. An article by him, "How to Improve the Comics," which appeared on Oct. 12, 1949, was widely circulated for its account of the way in which St. Paul dealt with the question of undesirable comic books.

MURIEL LESTER

is again in this country, speaking under the auspices of the Fellowship of Reconciliation. For years head of one of London's best known social settlements, an intimate friend of Mahatma Gandhi and the present British prime minister, Clement Attlee, Miss Lester is just completing a trip around the world. Her article gives sidelights on the situation in Japan as she saw it during February.

NEW WORLD BIBLE TRANSLATION COMMITTEE

is the body of scholars, members of Jehovah's Witnesses, which produced the New World Version of the New Testament, first issued last year.

STEVEN T. BYINGTON

of Ballard Vale, Mass., was formerly on the editorial staff of Ginn & Co., publishers, and has made a lifelong study of Bible translation.

PHILLIPS MOULTON

is director of student religious activities at the University of Chicago.

JACQUES MARTIN

is a leader of the French Protestant "Christianisme Social" movement and an editor of its weekly paper.

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The Christian Century

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Coming Events

May 7-9. United Lutheran Church Florida Synod 23rd annual convention, Miami.
May 8-11. Associated Lutheran Charities of North America, Sioux City, Iowa.
May 9-10. National Committee for Peaceful Alternatives Crisis Conference, Washington, D. C. (Address 42 E. 11th St., New York 3.)
May 11-13. Student Christian Association Michigan District Conference, Camp Tyron.
May 11-13. Rocky Mountain Y.M.-C.A.-Y.W.C.A. Conference, Salt Lake City.
May 13. Whitsunday (Pentecost).
May 13. Chicago Sunday Evening Club; J. Wallace Hamilton, speaker.
May 13. Honolulu Council of Churches United Whitsunday Service; Henry Smith Leiper, speaker.
May 14. Pennsylvania Y.M.C.A. 82nd State Convention, Harrisburg; Robert J. McCracken, speaker.
May 14-16. National Council of Churches General Cabinet and Board Meetings, Chicago.
May 14-17. General Association of Regular Baptist Churches, Oakland, Calif.
May 18. Rural Life Sunday.
May 18-20. Jehovah's Witnesses District Assemblies, Chicago, Dallas, Minneapolis.
May 20. Chicago Sunday Evening Club; Harold J. Ockenga, speaker.
May 21-24. Eighth annual Hiwassee Seminar, Hiwassee College, Madisonville, Tenn.; theme: "The Role of the Church in Developing Community Life."
May 25-26. Jehovah's Witnesses District Assembly, Denver.
May 27. Chicago Sunday Evening Club; "Seminarian Preacher of the Year," speaker.
May 27. Presbyterian, U.S.A., General Assembly, Cincinnati.
June 1-3. Jehovah's Witnesses District Assemblies, Atlantic City, San Francisco.
June 1-9. Y.M.C.A.-Y.W.C.A. Student Conference, Davis, Okla.
June 2-9. Methodist Student Movement Regional Conference, Camp Glen Lake, Tex.
June 3-8. Religious Radio Workshop (N.C.C. Central Department of Broadcasting and Films), San Anselmo, Calif.
June 4-13. Estes Student Y.M.-C.A.-Y.W.C.A. Conference, Association Camp, Colo.
June 5-8. Duke University Divinity School Annual Christian Convocation, Durham, N. C.; James A. Gray lectures, Paul Scherer.
June 5-11. Methodist Student Movement Regional Conference, Lake Junaluska, N. C.
June 6-10. National Baptist Convention of America Sunday School Congress, San Francisco.
June 7-10. Lutheran World Federation Commission on World Missions, Breklum, Germany.
June 9-16. Methodist Student Movement Regional Conference, Lake Poinsett, S. D.
June 9-16. Student Christian Movement Conference, Carlisle, Pa.
June 9-16. Y.M.C.A.-Y.W.C.A. Student Christian Association Conference, Berea, Ky.
June 11-15. American Baptist Convention, Buffalo.
June 11-17. Student Christian Movement Conference, Lake Sebago, Me.
June 11-22. Cornell University 22nd Town and Country Summer School (State College of Agriculture, Rural Church Institute), Ithaca, N. Y.
June 12-17. Augustana Lutheran Church Synodical Convention, Galesburg, Ill.
June 13-17. Finnish Suomi Synod 62nd Annual Convention, Minneapolis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

SENATOR GEORGE NORRIS, when arguing the merits of a unicameral legislature, used to say that American legislatures are made up of three houses, a lower and an upper house and a conference committee which is the actual lawmaking body. The current situation in Washington regarding the amended draft law illustrates the point. House and Senate having enacted differing versions, the law which will actually go into effect is now being worked out in a conference between five representatives of each branch of Congress. These legislative horse-traders—for that is what all conference committees are—have agreed on practically all features of the new law except its U.M.T. provisions. There they have stalled, and as we go to press the leaders of the House and Senate conferees say that they are not likely to take the matter up again until after the pending MacArthur hearings are concluded. The Senate version of the draft bill provides that after a presidential commission has produced a U.M.T. plan it shall go into effect whenever the draft ends and the President decides *if* the two houses of Congress do not vote to stop it. The House version provides that the plan shall not go into effect *unless* the two houses vote that it shall do so. In other words, the Senate version establishes U.M.T.; the House doesn't. Many newspapers are predicting that the Senate version will be accepted by the conference committee. That would be a repudiation of the popular sentiment against permanent U.M.T. legislation in an emergency draft bill discovered by congressmen during the Easter vacation. If you don't want your congressman to approve such a deal, in case it should be made, have you told him so? The delay caused by the MacArthur hearings gives you time.

Delay Final Action On U.M.T. Bill

Propose U.N. Direct War in Korea

PROBABLY many of its members had misgivings at the timing of the proposal which the American Association for the United Nations submitted to the U.S. delegation the other day. With General MacArthur scorning the part which other nations are playing in the Korean fighting and the failure of the U.N. to adopt a clear policy for military action there since China came into the war (and the general has a real point in the latter regard), this hardly looks like a propitious time to suggest that direction of the campaign be taken from the United States and handed to the Assembly and a "military staff committee" of the U.N. From the standpoint of the Pentagon, no time would be propitious for such a proposal. Generals in the field do not want to be responsible to committees, although Eisenhower proved during World War II that that is not always as disastrous as military tradition holds. But the A.A.U.N. undoubtedly believed that a crisis in the relation of the U.N. to the Korean war has been reached so serious that all other considerations must be subordinated. As matters stand, despite the change in the U.N. field command, countries like Canada, Britain, France and the others with troops in action feel that they have no real say as to the major strategical policies governing the fighting. That came out clearly in the Canadian Parliament on April 26 when the opposition attacked the government for reports that Manchurian bases will be bombed if the Chinese use heavy airforces, while the minister for external affairs, L. B. Pearson, could only reply that no official request to approve such a change in military policy had been received. The A.A.U.N. proposal is an effort to change this feeling of lack of responsibility, which inevitably produces a lack of commitment, on the part of the other nations. It is in line with what The Christian Century has been urging should be done ever since the fighting started. *Can* it be done? That is the question which the U.S. delegation at the U.N. has at once raised. But that suggests a further question: If it cannot be done, has the U.N. any business trying to conduct united "police actions"?

Has a Compromise Been Gained On Food for India?

AS WE GO to press, it looks as though the House of Representatives would finally have a chance to vote on a grain-for-India bill. The vote may come before this issue of The Christian Century reaches our subscribers. A legislative "break" apparently came on April 25 when the House rules committee, after refusing for weeks to let the issue come to a vote in the lower branch of Congress, suddenly agreed that a new measure drawn by the House foreign affairs committee might go to the floor. This provides for an $180 million long-term loan to the government of India, administered by the ECA, to be used to buy the 2 million tons of grain India needs to meet its famine crisis. This new House bill differed from a new bill put forward at about the same time by the Senate foreign relations committee. That would have provided the wheat for India on a half-loan, half-gift basis. The House rules committee made it clear that it would consider nothing

except an all-loan proposal, with complete repayment required. Perhaps, as Chairman Kee of the House foreign affairs committee said in bowing to the ultimatum of the rules committtee, it will be wise to pass this bill "as a last resort because it will do more good than nothing." However, it is by no means sure that even this bill will pass. At the moment, the odds seem against it. If it does pass, the provision it contains that part of India's repayment must be in strategic materials may turn out to be a joker vitally related to India's future production of atomic materials. David E. Lilienthal warned that there was atomic monkey-business mixed up in this delay over the food legislation (see editorial in our April 18 issue, page 484), and the vague requirements of "strategic materials" in the House bill may reflect what he was talking about. In any event, if the bill does pass it comes so late and in such a grudging spirit that any merit the proposal may originally have had as an example of international friendship has been largely lost. And no one should be surprised if India interprets the "strategic materials" provision as a hold-up not to be permitted.

Bevan Warns England of Coming Trouble

AFTER last week's issue went to press with its comment on the resignation of Aneurin Bevan from the British cabinet, Mr. Bevan made his expected speech in Parliament explaining why he had left the government. It was a masterly speech. It was much more closely reasoned than the scanty reports in most American papers showed, and Bevan's underlying argument can be expected to haunt British politics for years to come. About all that most Americans now know of the speech is that Bevan said some bitter things about "the lurchings of the American economy, the extravagant and unpredictable behavior of the production machine, the failure on the part of the American government to inject the arms program into the economy slowly enough" to head off world inflation. Underneath these rough phrases, however, Bevan was putting his finger on an issue which governments have not faced and on which, according to Harold Callender, Paris correspondent of the *New York Times*, popular sentiment in all the European NATO countries is on Bevan's side. This is the question whether, if the U.S.A. continues to try to fulfill its arms program simply by increasing production, there will be enough raw materials left to supply the expanded arms plants that we are demanding our allies shall put into production. (Bevan's answer is No, and that the figures in the British budget for such an expansion are therefore phony.) A second question is whether, if by some miracle the materials could be obtained for such an expanded arms industry, the standard of living in the countries of our European allies and their present social services can be maintained. (Bevan's answer is again No, and Mr. Callender says that is the general answer on the Continent.) For the moment there is a Labor party truce in Britain, though Mr. Churchill evidently thinks a breakup of the present Parliament so imminent that he canceled the visit he was to have made to this country this month. A break is certainly coming, and if by the time it comes the Bevan thesis has sunk into the consciousness of the British voter—and the French voter—the effect on the coming elections may be dramatically surprising.

Is the Iran Comedy to End in Tragedy?

THE DECISION of the Iranian parliament to nationalize the nation's oil fields has produced a mix-up which could furnish the plot for a comic opera. Iranians, rightly desirous of having the profits from their country's natural resources accrue to the benefit of the people, have decided to take over the development of their own oil wells. Without technically skilled workers and more capital than they have, the net return to the people will probably be less than under British exploitation. The British, committed to the nationalization of key industries in their home islands, have opposed nationalization in Iran. The United States, now exploiting the oil fields of neighboring Saudi Arabia and several other countries, is urging the British to accept nationalization and confiscation with a good spirit in the hope that Britain may then be able to negotiate with the Iranians for the use of the oil. Russia continues to add fuel to the fire by incessantly propagandizing against "Western imperialism" while scheming how best to gain control not only of Iran's oil but of Iran itself. Unfortunately the comic aspects of the situation are lost under the shadow of impending tragedy. Iranian oil accounts for 43 per cent of Europe's present supply of petroleum. If western Europe were to lose any considerable part of this oil, its industries would be in trouble and its armies pretty nearly confined to barracks. But what do the fanatical nationalists, plus the Communists, who have forced this expropriation on the Iranian government care about that? Or what do they care about what it does to the long effort which the educated liberals of Iran have been making to transform their nation into a democracy? They say that they are seeking an uncompromised national sovereignty, as are most of Asia's peoples. But this way of going after it may well lead to the sovietization and consequent enslavement of the Iranians.

Death Removes a Great Senator

SENATOR VANDENBERG's death was so obscured by the MacArthur excitement that many Americans are still hardly aware the nation has lost a political leader of genuine stature. Yet we think that if Senator Vandenberg had been able to play his full part for the past year or year and a half there would be no such strained relations between Congress and the President as now are making a mess of our foreign policy. With Senator Vandenberg exerting his full influence, we do not believe that the President would have adopted the high-handed attitude toward Congress which has brought that body so close to revolt. And we believe that Congress would have shown more readiness to listen to the administrators of foreign policy in a friendly spirit and to seek continually for a basis of cooperation with them. All of which is to say that the nation has lost a senator who will be sadly missed. Senator Vandenberg will not rank among the great names

in Senate history. But he was a big enough man to subordinate his personal ambitions to his convictions as to what the nation's welfare demanded—and that kind of political leader does not come along too often. Mr. Vandenberg's change of front on international questions, which came at the close of the war when he abandoned his former "isolationism" and threw himself into an effort to secure full participation by the United States in the U.N. and in continuous collaboration with other nations, was one of the most influential and courageous decisions made by any American leader of this period. We have never been as sure as he was that the North Atlantic alliance was the way to deal with Russia's postwar challenge. But, believing as he did, and at the same time discovering that he must undergo major surgery if he was to live, he deliberately put the operation off for a year in order to see the NATO legislation through Congress. As a result, the operation (which turned out to be a succession of operations) when it came was too late. That is a story of patriotic selflessness which deserves to be passed on in the nation's schoolbooks.

Santayana Sees Europe As Beyond Help

GEORGE SANTAYANA thinks that the United States would simply be throwing away the lives of any of its young men it might send to Europe to defend that continent against communism. From his retreat in a Rome hospice maintained by a Catholic order of nuns where he has lived for years, Harvard's famous philosopher has replied to a series of questions propounded by his publishers, Charles Scribner's Sons. Europe, he says, is "already a wreck." It would be "folly" to waste American lives trying "to help a weakling." If the Russians should occupy western Europe, that would not endanger either the United States or the free way of life. Russia, with Europe, Asia and Africa to handle, "would have its hands more than full." As for the Atlantic pact, it is only a scrap of paper. The military policies based on it do not represent the right way to deal with the "epidemic communism" now sweeping across Europe. "I think," said Santayana, "that epidemic communism may be left to wither or rather to rot away, leaving genuine communism to be practiced in monasteries and religious fraternities." That final remark opens up an interesting line of speculation. Does it imply that, in Santayana's view, genuine communism and high religion—meaning Christianity—are essentially one? And that the only place in which either, in its pure form, can be put into practice is in a community withdrawn from the hurly-burly of life?

FBI Now Investigates College Clubs

DEAN LOOMIS HAVEMEYER of Yale let a large-sized cat out of the bag when he informed a student who was planning to form a campus club to fight race prejudice that "whenever a new organization is formed here at Yale (and at any other university), the FBI immediately investigates the organization, its membership and its purpose." In view of this FBI surveillance, the dean advised the student not to form his proposed club and not to say anything about the matter publicly. We believe that this revelation of another extension of FBI activities will shock most Americans. How long will it be before a Boy Scout troop cannot be formed without an O.K. from the FBI? . . . The press has treated the abduction of the Stone of Scone and its return to Britain's coronation chair as a playful, almost childish, stunt. There do seem to be more dignified methods of carrying on the agitation for increased Scottish home rule. But the episode furnished a reminder that it is the emotional element which is most potent in national affairs, and when an issue has once been dramatized, however erratic the dramatization may seem, it had better not be superciliously dismissed. . . . How much can a top government official say to encourage his countrymen in an armaments race without hastening the very calamity the armaments are supposed to prevent? Charles E. Wilson, director of defense mobilization, made a speech in Washington the other day in which he said that Russia would have no chance to win a war with the United States if it waited until 1953. "Stalin," said Mr. Wilson, "isn't going to attack in 1953 because he'll be a dead duck if he strikes then—and he knows it!" The moral, for Stalin, being what?

The Churches and Point IV

[EDITORIAL CORRESPONDENCE]

Buck Hill Falls, Pa., April 26.

WHAT MORE can the churches do to help raise the standard of living in underdeveloped areas of the world? Can the churches take part in governmental programs of technical assistance without losing their own integrity or blurring the line of separation between church and state? If not, should they go ahead anyway? These were the main questions confronting the conference of 110 Protestant leaders which adjourned here today. After three days of much listening, some discussion and a little debate, the conference produced a 6,000-word report which answered the questions roughly as follows: (1) The churches can do a great deal more than they have done to fight ignorance, poverty and disease if they will help our government and the United Nations carry out a worldwide Point IV program. (2) It will be very difficult to accomplish this highly desirable end without compromising the integrity of the churches and erasing parts of the line of separation between church and state as we draw it in this country. (3) Some compromise of principle is probably justified in a cause so worthy, so urgent and so richly financed as this promises to be.

Although President Truman proposed on January 20, 1949, that our government adopt a "bold new program" of technical assistance to the people of underdeveloped areas, this meeting more than two years later was the first conference on the relation of the churches to the proposal. The conference was called by the department of international justice and good will and the division of foreign missions of the National Council of Churches. Bishop Scarlett of St. Louis was the affable chairman,

and he so conducted himself that one spiritual descendant of Calvin was heard to say he now regretted that the Episcopal-Presbyterian merger talk had been dropped so soon. The churchmen had the help of a group of experts. These included Willard Espy, director of special promotion of the *Reader's Digest;* Fu Liang-chang of China; John Bennett of Union Theological Seminary, New York, who recently returned from Asia; Arthur Fletcher of the technical assistance administration of the United Nations; Samuel Hayes of the technical cooperation administration of the U.S. department of state; Nelson A. Rockefeller, chairman of the President's International Development Advisory Board; and Frances Bowes Sayre, head of the U.N. trusteeship council. With the exceptions of Bennett and Rockefeller, these men remained throughout the meeting.

I

In addition to the questions of public policy involved in the subject under discussion, the delegates to this meeting came seeking answers to new issues facing the churches. At least four of the mission boards represented were rumored to have been approached in recent weeks by people high in government who said in effect: The government has funds which have not yet been allocated for technical assistance. The time is approaching when they must be allocated or turned back into the treasury. Some of these funds might go to properly planned mission board projects. One board official is said to have asked in what range of expenditure the mission board should place its request if a request was made, and to have been told that projects should be in the $100,000 to $500,000 bracket. So far no Protestant group has filed a request, it is said, although one such group is reported to have considered the advisability of setting up a dummy corporation to receive funds for a mission enterprise. Churchmen were waiting for the advice of this conference, and in some instances for replies to inquiries made in the countries in which missions are operating.

To find the answers to such serious questions, the conference followed a familiar method. Previously appointed committees had labored and produced the equivalent of 130 double-spaced pages of preliminary studies. The first of these covered the needs for and obstacles to international economic development. Two others dealt with the principles which should guide the churches and their responsibility for public policy. Perhaps the most important of the four was a long paper prepared by a committee headed by M. Searle Bates of Union Seminary, New York. It discussed the experience of the churches in confronting poverty, disease and ignorance and proposed a way of dealing with the present needs and opportunities in the light of government interest.

The papers were summarized at this meeting and the experts made speeches along the lines laid down in the papers. Then delegates were invited to comment on the papers and speeches and their remarks were noted by a findings committee headed by Eugene Barnett of the Y.M.C.A. As the conference progressed, this group worked with accelerating tempo to complete a paper of its own. It summarized conclusions forecast in the data papers, plus opinion expressed in the conference, generally without debate or vote, plus its own views. As usual, it toiled nearly all last night and finished its last 2,000 words before noon today, adjournment coming in midafternoon. Most of the discussion prior to adoption of the report consisted of further suggestions to an editing committee, which will complete the 23-page document later. It is obvious that this method, even when honestly used, as it was in this conference, is better designed to secure maximum agreement to predetermined conclusions than it is to achieve a democratic consensus on points of real difference.

While these points of difference existed here, at the end as well as at the beginning, there was no disagreement on the need for technical assistance as it was originally proposed: "We should make available to peace-loving peoples the benefits of our store of technical knowledge in order to help them realize their aspirations for a better life. In cooperation with other nations, we should foster capital investment in areas needing development. Our aim should be to help the free peoples of the world, through their own efforts, to produce more food, more clothing, more materials for housing, and more mechanical power to lighten their burdens. We invite other countries to pool their technological resources in this undertaking. Their contributions will be warmly welcomed. This should be a cooperative enterprise in which all nations work together through the United Nations and its specialized agencies wherever practicable. It must be a worldwide effort for the achievement of peace, plenty and freedom."

It was repeatedly pointed out that the Christian churches have long fought poverty, disease and ignorance, and that they must continue to do so. The missionary movement started the battle that is now being entered by government through the Point IV program. It was agreed that this movement has much to teach, not only from its successes but also from its failures. It was recognized that while the missionary movement has solid grounds for satisfaction at its contribution, this contribution has only scratched the surface of the problem. The aid of government was welcomed by missionary representatives who know how deeply intrenched are the attitudes and the interests which keep at least one billion people in bondage to the materialism of misery.

II

The conference agreed that the following tasks have high priority: "(1) For increased food production, there must be effective techniques to replace primitive and inefficient farming methods, to improve seeds, to utilize fertilizers and water resources more efficiently, and to conserve, restore and extend farm land. (2) For greater incentives, there must be land, credit and tax reforms to ease the burden of tenancy and debt and to give to the tiller of the soil a greater share of his own production. (3) For a higher health level and greater personal productivity, there must be a concerted attack on preventable diseases and inadequacies of hygiene and housing. (4) For cultural enrichment and access to basic knowledge, mass illiteracy must be eliminated. (5) For a balanced economic growth, there must be vastly improved transportation, increased access to mechanical energy, development of small as well as large-scale, and rural as well as urban industries,

and equitable access to domestic as well as foreign markets. (6) Frequently there must be reforms in public and business administration. Cooperatives, for example, may be organized to handle problems of credit and marketing, or agricultural production and animal husbandry. (7) Because some areas are overpopulated in relation to their immediately exploitable resources, a balance must be struck between growth of population and growth of food and goods. Increased education and industrialization and laws tending towards later marriages may gradually play an increasing part in reducing birth rates. The possibilities of limiting population by voluntary and socially acceptable means, rather than by famine, pestilence and war, should be fully explored."

III

The conference discussed the formidable obstacles to progress along these lines but insisted that achievements already made prove that they can be overcome. In pressing for their conquest, the meeting agreed that the churches should be guided by principles consistent with their convictions. These included making all efforts meet human need, regardless of religious, political or racial distinctions; making them strengthen men's determination to be free; always seeking the consent and cooperation of the people who are to be benefited, and gradually bringing all international assistance under the auspices of the United Nations. It was emphasized that not only the church but other voluntary organizations should help in this worldwide effort; that sympathy and understanding are as necessary as technical skills; and that while the program should be so planned that concrete results become evident soon, it must be expected that its completion will require patience, resolution and great faith over many years.

To achieve these ends, the conference recommended that the United States government coordinate its own widely scattered programs in this field. (This agrees with the major recommendation of the International Development Advisory Board, whose chairman pointed out to this meeting that American mass production has now reached a point where it can generally undersell the products of even the most underpaid unindustrialized labor in the world.) It urged that the principle of local responsibility be carried as far as possible in underdeveloped areas. Great emphasis was laid on the importance of a high level of character in personnel recruited for planning and administration of technical assistance programs, and on the part the churches have to play in training and enlisting this personnel and in educating people at "the grass roots of America and the rice roots of Asia" concerning a task which will consume "at least the next fifty crucial years."

On the question of direct participation by missions in technical assistance programs, the Bates committee had recommended that "Christian enterprises conducted by American societies or related to them, should not accept money or its material equivalent from the American government. Grants from the United Nations or the specialized agencies related thereto could be more readily considered. Grants made by a national or local government in a mission field, from funds allotted preferably by an international organization but possibly by the American government, might also be considered, with careful scrutiny of the specific conditions. . . . We disapprove of jointly operated enterprises in which Christian enterprises are bound in with government administration and personnel under accompanying restrictions and risks." During the conference Mr. Hayes of the state department repeatedly pointed out that any American group receiving public funds for carrying out the Point IV program must do so as *an agency*—he bore down on the word—of our government.

After some discussion, the conference adopted a statement which watered the language of the Bates proposal down to: "We believe that church agencies should not accept money, or its material equivalent, from government under conditions that would tend to jeopardize the independence of the church in the determination of its own policies and witness." The sentence originally contained the words: "conditions that would make or tend to make the church the agent of the government" but was amended on the floor to read as above indicated. This meant, as one delegate observed, that the genuine misgivings felt by many members of the conference with reference to the agency relationship were not reflected in the conference statement. This impression was deepened when a resolution proposing that the General Board of the N.C.C. be asked to urge legislation that "no church or religious organization, whether of American or of non-American origin, shall profit financially or through the acquisition of capital goods in any way from the operation of the technical assistance program," was referred to the foreign missions division of the N.C.C. without recommendation. Another proposal—that the churches launch a campaign for peace—was also referred without the conference's blessing.

IV

In conclusion the conference recommended a number of enterprises which were "especially suited for collaboration with technical assistance programs." These included locally administered aid "to schools, hospitals, agricultural or community centers in the training of technical personnel," scholarships for students in Christian schools, "subsidy to extension programs of various types," literature and scientific equipment, aid to literacy campaigns, underwriting of pilot projects, and "support of supplementary personnel [in health, science and agricultural work] with careful safeguard for the administrative authority and responsibility of the Christian agency."

The recommendations adopted by the conference approved the humanitarian objectives of the Point IV program but expressed "concern lest considerations of national defense warp the broad, long-range humanitarian aims which animated the original Point IV program"—a point which was so frequently stated during the meeting that it deserved stronger emphasis. It also recommended that the N.C.C. division of foreign missions appoint a standing committee on technical cooperation, employ a full-time secretary in this field, and restudy the whole missionary program in the field of social and economic welfare. It was this observer's impression that the foreign missions secretariat, with notable and numerous exceptions, got from this conference about what it hoped it would get.

H.E.F.

Back of the Kefauver TV Show

By Alton M. Motter

AMERICA's most spectacular hearing was on. Breathlessly millions in more than twenty television areas watched the drama of the Kefauver investigating committee unfold. In some cities business almost came to a standstill. Sales dropped in stores. Executives who should have been at their desks huddled around TV sets in their clubs. Shoppers grouped in front of store windows. Stenographers disappeared. Housewives called off their engagements and invited their neighbors to come in and watch with them. Theaters canceled their regular afternoon pictures, put the TV show on their screens and announced free admission. Radio executives walked the floor and Hooper ratings showed good grounds for their agitation. The *New York Times* called it the "major phenomenon of our time" and ventured to say that the TV audience itself was more startling than the disclosures produced thus far by the Senate committee. What did it all portend?

The most obvious observation is that we are in the midst of a communications revolution. It has come upon us so gradually that most of us do not know it has arrived. This modern revolution in the field of mass communications started with the invention of movable type by Gutenberg. This eventually gave us our first daily newspaper about 150 years ago. The movies came about 50 years ago; radio 25; television less than a decade ago. The TV response to the Kefauver hearings is the most dramatic development in this revolution.

A Mass Assault on Our Minds

Gradually these mass communication media have reached a stage where they literally bombard us. At least a fifth of the waking hours of the average adult American are spent listening to, reading or viewing one form or another of these media. Motion picture attendance in our country is about 85 million a week. Nearly 95 per cent of our American homes have working radios, with more than one-third owning more than one set. American newspapers circulate in excess of 54 million a day. A general monthly magazine reports over 8 million circulation. A picture magazine sells over 5 million a week. There are now about 8 million television sets.

This constant flood of words, sounds and pictures is doing something to the American mind. What is it? The greatest damage is the slow strangulation of our inner mental stability and critical judgment. We are developing an ever larger and larger "mass mind"—a mind which is neither above nor below what the newspaper headlines or radio commentators proclaim. This mass onslaught also paralyzes our will to action. With words and pictures dramatically projected at us from every quarter, we find ourselves in the position of the jackrabbit in the middle of a four-lane highway with traffic moving full force in both directions. And this assault leaves a vicious mark on the spirit. People no longer have time to commune either with God or with themselves. Think of the number of Americans whose first act on awakening and last act on retiring is to turn the switch on their radio. Even grace at the table or family devotions must compete with Charlie McCarthy. And in many homes Charlie wins out!

What Is Happening to the Media?

The situation looks even more gloomy when we examine what is taking place within the communications field. To begin with, there is an increasing trend toward greater concentration of control. In the newspaper field, for example, we had 2,600 dailies in 1909. Today the number is 1,781. The same trend is evident in other mass media. Fewer and fewer people are determining what a larger and larger audience shall read, hear and see.

With this goes an increasing dependence upon advertising for support. The institute of communications research held at the University of Illinois several years ago observed that communication leaders tend to see community issues through the eyes of their chief supporters, the advertisers. The unfortunate thing about this, they said, is that too often the public welfare, looked at from the position of making a profit out of the consuming community, does not have quite the same shape as when seen from the common level. This produces a conflict between our commercial interests and our cultural and social responsibilities. One needs only consider the place given to news about the United Nations in our newspapers, or to the interpretation of labor-management difficulties by most radio commentators, to realize that this deeper social responsibility is largely lost sight of by our communications media. The same might also be said for such issues as improved medical care, slum clearance, and the problems facing public school education. Contrast the attention and coverage given these with such matters as international differences, quarrels among public officials, strike violence and night club murders.

What Lies Ahead?

We are in the midst of the communications revolution, not at the end of it. If a man does not know how to claim his soul now, he will have much less chance a decade or two hence. The institute of communications research to which I referred said that the various media are about to enter "the biggest, toughest, roughest, freest spending fight" for a share of Mr. Average Citizen's time that ever was put on. That day is here.

Television has now become such a dominant part of modern life in our larger city areas that it is seriously affecting most of our cultural and entertainment habits. A survey among 800 television-owning families conducted some months ago by Edward C. McDonagh of the University of Southern California showed that conversation was off 50 per cent and reading all but completely neglected. Dr. McDonagh said 90 per cent were listening less to the radio, three-fourths were going to fewer movies, nearly half were attending fewer sports events, and all were doing less pleasure driving. This means that we may

presently be confronted with a decline in the importance of the evening newspaper, a drop in night auto driving, less dining out, fewer sales of magazines and books, and a tremendous decline in movie attendance. Is that bad?

It will be interesting to see what bearing the wide TV coverage will really have upon the effect of the Kefauver hearings. The Senate committee has demonstrated that big-time gambling and crime are organized on a nation-wide basis and are able to function illegally because of the tie-up with law-enforcement officials. More Americans have read, heard and *seen* these revelations than have ever before witnessed any event in the history of our nation. Will the people rise in anger in a crusade against this moral and political corruption? Will they make their will known to Congress? In other words, will this wide TV coverage and interest really result in action? If so, it is reasonable to believe that TV may become the means by which a sense of greater democratic responsibility will be revived in this nation.

Can TV be a means of informing our entire citizenry about some of the great issues facing our nation and the world? What about televising some of the sessions of the Big Four? Or the hearings on sending wheat to India? Or the debates in Congress on universal military training? Or the pro and con arguments for rearming Germany? Is this the means of creating a new democratic effectiveness in government, or are we so heavily calloused by the volume of stuff turned out by our communication media that *nothing* can now direct us into a course of constructive action? Nor dare we forget another practical question inherent in our American system of broadcasting: Who would pay for such TV shows?

What Must We Do?

It is easier to describe this revolution than to outline ways of facing it. But face it we must. We cannot afford to hide our heads in the sand. This is a revolution for men's souls. What can we do? These five suggestions are offered for what they are worth.

1. We must keep strong the fortresses which will enable us to maintain an inner integrity of mind and soul based upon our Christian faith. A ship without a rudder is helpless. So are people without deep inner standards of judgment.

2. We will have to be more selective in our use of mass communication media. Newspapers should be read standing up, as one of this writer's seminary professors advised nearly 20 years ago. Pick out the best in radio. Listening to radio news commentators is generally a waste of time unless we are unable to read. The same applies to newspaper columnists. Use the Independent Filmscore evaluation of the current movies printed each week in The Christian Century and similar evaluations as your guide to the best films. Don't be fooled by the "newness" of television.

3. We must begin to teach our young people to do their own thinking. Thinking is a difficult undertaking, but it will have to be mastered by an increasing number of people if the human race is to endure. With this development will go the growth of critical standards of judgment, the budgeting of time, and the development of creative personal hobbies and interests which will release the deep springs of human personality. Then let us encourage our finest youth to select the communications field as their Christian vocation.

4. We must protest the present misuse of our communication media. Surveys have shown that more than one-third of the American people, for example, "do not like" our present type of inane radio commercials. Nearly one-tenth detest these "plug-uglies." The same is probably true of television commercials. Tell your stations so. If this does not help, write to the Federal Communications Commission; and if this does not help, write to your congressman. This is one way the people can act. Our agencies of mass communication are strong concentrations of private power. No nation will long tolerate such concentration of power if it is irresponsive to the deep, long-range needs of the people. If these media are irresponsible, not even the First Amendment will protect their "freedom of the press." The amendment will be amended by the people!

5. Church leaders must give more serious thought to their use of present-day communication media to reach the masses. These media are neutral. They can be used for good or evil ends. In this respect Protestantism has made a start, but only a start. The central department of broadcasting and films of the National Council of Churches is taking steps in the right direction. But they are slow, halting steps. These efforts need many times their present financial support if they are to succeed. The same is true if we are to have a national Protestant newspaper such as the newly born *Protestant World*. Community leaders need to do in the wider area of mass communications what Cincinnati and St. Paul have done in the comic book field. This writer would welcome a report of such studies.

The church has much at stake in the outcome of this revolution. These communication impacts upon our people help to create the climate of opinion within which local, national and international decisions are made. These decisions affect the fate of our world. A contemporary historian, speaking on our scientific advances, expresses the choice before us: "If things go well, the epitaph of history may run: 'Here lie the technicians, who united mankind.' And if things go badly: 'Here lie the technicians, who exterminated the human race.' "

Sonnet

THE cross of Christ before my soul I see,
And turn away—such futile, stark defeat!
A man, well favored, godly, dares to meet
With foolish faith the foulest trickery
Of friends and countrymen: how can this be
The way of God, the King of kings, whose feet
Beat thunder in the storm? His power complete,
He dies in shame; this seems pure mystery.

Is not this cross the bright, revealing sign
Of God's great love, his tender, aching care?
For Love needs suffers: thus alone are stirred
Our stony wills. Compassion, quite absurd
To Justice' scales, would all our evil bear
And draw us up from death to Life Divine.

T. VAIL PALMER, JR.

Five Weeks in Japan

By Muriel Lester

"ARE they getting along all right over there?" inquired a leading American churchman as we were boarding the plane for Denver. Even if our seats had been contiguous, I could not have answered that question without knowing to what school of thought my companion belonged—the Constitutionalist, which the Church of Christ in Japan favors, or the group that is trying to induce Japan to rearm.

I traveled constantly from town to town and village to village as the guest of Japanese Christians. I met and listened to students by the hundred, mayors and other government officials, wives and parents of "war criminals" whom I had recently visited in Hongkong, Burma and Manila, missionaries, occupation folk, councilors of the Upper House and even royalty. Japanese politeness precludes too much frank talk, but puzzlement and uncertainty were ubiquitous.

Childlike Acceptance of Propaganda

There are two well organized groups in the country—the women and the Church of Christ in Japan. These know their own minds. Except for these, I found people knew little about what the rest of the world was thinking. Some are so naive in accepting as gospel all that Western propagandists tell them that they seem like children being seduced. They generally apologized to me for their militaristic sins of the past and accepted graciously my prompt echo of their words as I applied them to our atomic atrocities.

I noticed much more laughter among the people and much less strain than on my previous visits. It was the same in Germany last summer. In both countries one sees a very obvious self-possession and a new sort of confidence, not in the international situation of course, but in themselves, as people. They are enjoying a sense of achievement. In Germany they have brought down the sky-high rate of tuberculosis among children to what it was before the war and have rapidly built excellent houses for their innumerable refugees from the Russian zone. In Japan they have rehabilitated many of their schools and churches, temples and co-ops, as well as their public health.

New Attitude toward Police

Revealing, also, is their different attitude toward the police. In the old days a visit to the police box by the roadside, even if it was merely to ask the way to a certain street, made it necessary to assume a particular mood, a formal mode of address, a respectful attitude; and afterwards came the little sigh of relief, detectable however cleverly one's companion thought he had camouflaged it. Now there is a natural relationship, as between equals. How long will that last? Already SCAP has encouraged the Japanese to add to their police force an extra 75,000 young men, who are being trained by Americans. Their uniforms, equipment, supplies of chewing gum and close relation to the occupying authority give them enviable prestige. Their equipment is said to be more military than civil. The recently published correspondence between the Pentagon and General MacArthur shows that it comes from U.S. army depots. Having spent months in China under the power of Japanese militarists, I was unpleasantly reminded of those days when I turned a corner and suddenly came upon a group of these new policemen. They had already begun to assume the tough, callous, brutal look I knew so well.

Strange arguments were sometimes presented to me. With great solemnity a young high school boy announced, "But we *must* take sides; every country has to be on one side or the other." He had overlooked the existence of Switzerland, Ireland and Sweden. "We want to join the U.N.," remarked another. "Therefore, since it is fighting communism, we must fight it, too." That the U.N. contains a number of Communist countries and is fighting not communism but aggression, seemed a new idea to him.

There are plenty of ardent Communist propagandists also. But as always, where food is dear or scarce, the Communist enthusiast depends more on action than on argument. As in Germany, he goes among the women in the market place with their big baskets and small purses, and as they stare at the various goods and try to decide which is the best buy, he asks them to put their signature to a peace petition to abolish the atomic bomb. Innocent and desirable as that appears, folk living under the rule of an alien government do not easily sign their names to anything. But the Communist is able to furnish them with a compelling reason: "When Japan is liberated those who have signed will be the first to get full rations for their children."

Women, Students and Church Leaders

As so often in the Orient, where the impact of Christianity has been felt during only the last century or so, and consequently women have only recently gained independence, Japanese women seem to be ahead of the men. The meeting organized by Tokyo women was for me the most spectacular event of the month. The Rev. Mrs. Uemura's church was packed even beyond the doors. In the adjoining rooms people sat and stood for an hour and a half. It wasn't so much that I gave an address. It was the women who were publicly accepting something they had long wanted to hear proclaimed. A sort of spiritual energy was manifested, as though power, truth and creative joy were being pumped into us all, from all to each and from each to all. These women are the people whose letters and requests for an interview helped build the four-foot-six pile of mail which awaited John Foster Dulles on his arrival in Tokyo.

Among the students there are, of course, many Communists. But their reasoned propaganda has up to now failed to move the stalwarts, whether Christian, Shinto or Buddhist, who want to get hold of the truth, the sort of truth that does not change with the passage of time or

the fortunes of war. This has enabled them to refuse the Communist discipline which necessitates changing one's ground whenever the party line so orders. Conviction that God is unchangeable, absolute, has upheld them. General MacArthur's tutelage, the "war criminal" trials and their own experience of defeat have convinced them that militarism is outmoded, unscientific and stupid, as well as wrong.

Now these students hear that several "war criminals" have been set free because their knowldge of the Korean terrain can be useful. Being quite normal young people, they know that expediency is not justice. They do not know what to make of the suggestions of the American emissary for the peace treaty. Their press reports Mr. Dulles as referring thus to the disarmament clause of their constitution: "Your constitution could be like one of those wrinkled old bits of paper, scattered across the path which humanity must stride over. . . . Can you not scrap the disarmament clause in your constitution?"

The students know that John Foster Dulles is a world-honored Christian, and so they are wondering if the church is based on the same sort of relativity as communism.

Last, as to the Japanese church leaders. They know there are three paths before Japan today: communism, a new sort of nationalism—perhaps something like the old militarism, plus all that they have learned from watching the occupation—and the way of Jesus Christ. But they say it must be really the way of following Him, for if war comes Japan will be destroyed in any case, whoever wins or loses, and if they are to be destroyed it will be better to die without killing.

An American missionary in Manila took me to the prison chapel where ninety Japanese war criminals were eagerly waiting to greet a stranger from the other side of the world. Seventy of them were under sentence of execution. During the past five and a half years quite a few had become Christian and many others had come to see the futility of their militarism. After I had said good-by and shaken hands, they all went out. Then one old man, his face deeply lined with suffering, returned. He fixed his eyes upon me with strange intensity and asked a favor: "When you reach Japan, please tell General MacArthur that if they persuade Japan to rearm it will be an evil thing, a very evil thing."

How Bible Translators Work

Behind the Scenes in the Preparation of a New Version of the New Testament

A NEW VERSION of the New Testament in English was published last year by the Watchtower Bible and Tract Society (Jehovah's Witnesses). This translation, prepared by the New World Bible Translation Committee with evident intent to achieve faithfulness to the precise meaning of the Greek text, contained a number of variations from the familiar translations of so striking a nature as to arouse the interest of scholars everywhere. It was reviewed for The Christian Century on November 1 by Steven T. Byington, himself a noted translator. Later, the New World Bible Translation Committee prepared an extended comment on points raised by Mr. Byington in his review, and at the request of The Christian Century Mr. Byington has written a reply to this comment. The exchange between the committee and Mr. Byington gives such an illuminating glimpse into the way in which translators of the Bible work that we are sure it will prove of great interest to the readers of this paper. —THE EDITORS.

SIR: The Nov. 1, 1950, issue of your magazine has come to our attention, as its Survey of Books takes under review the New World Translation of the Christian Greek Scriptures. The criticism on this translation which you published gives evidence of being made by a Greek scholar who has given the work no cursory examination but has delved into it deeply with an appreciation of values, being himself a Bible translator. We value his criticism and respect the standards of judgment by which he is guided.

Theories of Translation

When entering upon such a responsible task and exacting work as translating the Scriptures into modern English, the translator has to choose between two schools of thought, that which believes the *koiné* Greek of apostolic times had lost much of its fine classical distinctions between words and hence only the rough meaning of the words should be used and rendered into the English; and that school which believes the Christian writers wrote with still a sense of the precise meaning and usage of words indicated by various prefixes to words which have a common root. Out of regard for Christian feelings toward the Holy Scriptures the New World Bible Translation Committee leaned toward the literal translation of the Greek text and this inclined it to the latter school of thought. The translation it produced was meant not merely for good, enjoyable reading but more particularly for use of searching students of God's Word who do not have ready access to Greek dictionaries and exhaustive Bible concordances.

This accounts, for instance, between *gnosis* and *epignosis*, for the renderings "knowledge" and "accurate knowledge," the prefix *epi* denoting a distinction between the two Greek words. (See Rom. 1:28; 2:20.) Turning to page 787 of the appendix of the translation you note the "Chain of Outstanding Bible Subjects and Proper Bible Names," by use of which you can follow the same English word or the basic Greek word straight through its appearances from first to last. You note the list contains *kindness, lovingkindness* and *undeserved kindness*. These three English expressions represent three different unrelated Greek words, the last one being *charis* which many translators render *grace*. But the proper meaning of *grace* is not clear to readers in general. In Scripture it has many times the meaning the New World Translation gives it, *undeserved kindness*, so that using the qualifying adjective "undeserved" is not to be viewed as needless or an overtranslation of the Greek word *charis*. It differentiates *charis* from other forms of kindness represented by other Greek words. Correspondingly the verb *charizomai* contains the element of kindness and this is retained in translating it *kindly* or *freely forgive*, to distinguish it from merely *forgive* which renders the verb *aphiemi*, as in the Lord's Prayer.

"YOU" is rendered in all capitals when it is in the plural, in the same way that in some other translations "LORD" is put in all capitals to indicate to the eye that it stands for "Jehovah," in contrast with "Lord" which means merely "master" or "sir" or which applies to Jesus. How valu-

able this feature is can be appreciated, for instance, in the Sermon on the Mount where Jesus swings back and forth between singular *you* meaning an individual there and plural *YOU* meaning the people. The plurality is sometimes pointed up by rendering it "YOU men" or "YOU people" (Luke 16:26; 22:31,32).

Why 'Jehovah'?

The name "Jehovah" is not put in the English text arbitrarily or according to whim. Why it is authorized the foreword explains. Every time the name occurs the footnotes show which of the 19 Hebrew translations from the 14th century onward agree with the New World Translation. The foreword gives a brief history of each of these Hebrew translations, as well as a table of 38 different modern missionary translations which use 20 different vernacular forms of "Jehovah" in the Christian Greek Scriptures. This helps readers instantaneously to distinguish between the Father and the Son. Why "Jehovah" is preferred to "Yahweh" is explained in the foreword.

The Hebrew words *Hosanna* and *Hallelujah* are not transliterated as though they were some ritualistic formula but are translated, respectively, "Save, we pray," and "Praise Jah, YOU people." At Rom. 9:17 concerning Pharaoh the translation says "let you remain" to agree with the Hebrew text and Greek Septuagint, instead of "made you stand" according to the usual rendering.

Since "hell" is such a controversial subject, the three Greek words which the King James Version renders by this one old English word are transliterated "Hades," "Gehenna" and "Tartarus," and the historical and scriptural explanation of each is given in the appendix. *Psyché* is rendered *soul* in each of its 102 occurrences, which serves to give the reader a revealing insight into what it is.

Was There a Cross?

Whether Jesus was suspended on an upright post or the traditional cross has long been a mooted question. When the Jews called out for him to be suspended, they properly cried "Impale him!" as they were not privileged to dictate to the Roman governor what form Jesus' impalation should take. The textual and historical bases for rendering *stauróo* "impale" and *staurós* "torture stake" are supplied in the appendix.

The endeavor to show up the tense of the Greek verb and indicate the form and not merely the time of the action results in many clarifying idiomatic expressions that give vividness to the English verb.

All in all, the New World Translation shows nothing loose, careless or indifferent about it. It commends itself to those who want to attain a more precise understanding of the inspired writings of Christ's disciples, and thereby to delight themselves more in God's life-giving Word.

NEW WORLD BIBLE TRANSLATION COMMITTEE.

Brooklyn, N.Y.

Mr. Byington Comments

SIR: I agree that precise meanings and fine discriminations existed in biblical Greek, and that the authors are to be credited with saying what they meant. I agree that it is a proper translator's business to be conscious of the fine shades of meaning and, so far as the language he has to use permits, to make his readers conscious of them. Of course the historical changes of any language interfere with synonyms: a distinction may be lost, as in English the distinction between "enow" and "enough," or a new distinction may be created, as in heathen Greek *brucho* and *trizo* are of identical meaning, "to set the teeth hard," but in biblical Greek *trizo* keeps this meaning while *brucho* means "to grind the teeth" in anger or pain. And styles may depend on personal habit, as the evangelist Mark is continually saying *euthus* where another writer might more probably have said *eutheos* or sometimes *parachrema* or *exautes;* yet Mark means the same as the other man might have meant. And pedants may allege differences of meaning that never existed in actual use, as in English "each other" and "one another," or "further" and "farther," or may persistently echo each other in giving a false account of a difference, as in the statement that in English "between" is properly used only of two things and should be changed to "among" where more than two are in question. But a language does not lose its fineness of meaning by any of these phenomena.

More Accuracy Needed

So I do not object because the New World Translation wants to recognize distinctions. I would sometimes have had it go farther. For instance (just now my copy of the New World Translation is lent to the public library, but I think my memory is right) in Matt. 17:22 I would have had it recognize that the verb given by the best manuscripts carries the implication of assembling for an insurrectionary or riotous purpose, so we have here the record that a group tried to get up an insurrection to be headed by Jesus, and "took it very hard" when he squelched their plan by declaring that if it came to violence he would take a passive part. Correct translation at this point would be a useful wet blanket to those fiction-mongers who nowadays claim that Jesus' movement was in fact a plan of armed insurrection.

But I did object that the New World Translation, usually following dictionaries (which, as I remarked, are not inspired), sometimes gives a false "special sense" and sometimes gives a false emphasis, which to my mind is as much a mistranslation as any other falsity.

A Mistake in Emphasis

The committee's letter makes a point which well illustrates the first objection. It says, with support from dictionaries and from the revisers of 1881, that in *epignosis* the prefix has the force of "accurately" or "fully"—in other words, the prefix is a mere intensive. But it is not so; see the note on this word at the end of J. Armitage Robinson's commentary on Ephesians. (I noticed the point for myself before I found it in Robinson, therefore it is obvious enough to strike different students working independently; but Robinson has collected much fuller evidence than I did.) *Epiginosko, epignosis,* are the ordinary scriptural words for "recognize" (Acts 4:13) and "recognition"; this carries the translator some distance, for instance over Rom. 1:28, the committee's citation. But apart from this, the compound word has the sense of knowledge by direct observation and not by intellectual process. I Cor. 13:12 is easier to understand when you know the sense of the verb than to translate; I felt driven to translate "I shall be aware in the same way as he was aware of me," sacrificing the passive voice to avoid sacrificing the special meaning of the verb. It will be noted that this interpretation, based on evidence, gives a much more special sense than "know accurately," which appears to be based on some past scholar's hasty guess.

What the Apostle Meant

My second objection is illustrated by the committee's next example, *charis* (on which see another note by the same Robinson in the same book). They talk as if undeservedness were part of the essential sense of the word. But it is not so; this is the regular word for our thanks to God, which are never undeserved. Paul uses the word frequently of cases where there is in fact no desert, but not because this word says so. In texts like Rom. 4:4; 11:6, the essential point is that this benefit comes from an act, attitude or quality of God, not from an act or status of the man; by making "undeserved" the emphatic word we are making the man's status the prominent thought. James 1:5 says that God gives generously and does not keep throwing his gifts in our faces by ungenerously reminding us how much in his debt we are; to keep translating "undeserved kindness" with labored persistency makes on me the impression that the writer who writes on God's behalf is in fact throwing up to us how generously we have been treated. I should feel that the proper meaning of "grace," associated as it naturally is with "gracious," "gratis," "gratuitous," was clear to readers in general. If in this respect I am not sufficiently conscious of the difference between past and present usage, I would sooner try either "favor" or "graciousness" than load a three-syllable adjective on the back of the noun.

Capitalization Can Mislead

It is a notorious evil that the foremost languages of modern Europe do not distinguish singular from plural "you." A leading Spanish grammarian—Salvá, I think—devotes a subsection of his grammar to boasting of the superiority of his language in that its ordinary "you" has a distinctive plural form. The evil is felt especially in translation. So everybody will agree that the New World Translation's capitalized plural YOU has a worthy purpose. My objections are, first, that to the

ordinary reader it does not serve this purpose: unless he has given himself special training in the use of the New World Translation, the capitals will not suggest plurality to him, nor their absence singularity. And second, that the capitals inevitably do suggest emphasis, an emphasis which is not usually given by the original and which in many cases is inappropriate.

Consider the effect of these capitals in the 16th chapter of Matthew or the 2nd chapter of James, with their implication that every second person plural in these chapters is more emphatic than any second person singular. These capitals seem to combine two of the failures of the King James Version. One is that that version undertook to discriminate the plural imperative by arbitrarily adding a pronoun subject to the imperative when it was plural, at least very generally. The reader does indeed get the idea that "go ye," "come ye," "know ye," are plural; but he does not get the idea that the omission of "ye" makes imperatives presumptively singular. The other is that King James' committee in their black-letter edition put words that are "not in the original" in smaller roman type, not very black, with a note in their preface explaining the purpose. Subsequent printers, often having available no distinctive type except italics, have put such words into italics, with the result that today the usual reader takes them to be emphasized words, commonly misemphasized. My father's stock example of the consequence was I Kings 13:27. The New World Translation capitals, I charge, combine these two old-time failures.

If we need to argue the point of translating "the Lord" where the Greek says "the Lord," my argument would be that when Jesus and the apostles and their friends spoke an Old Testament text aloud, they said "the Lord" for "Jehovah" even in so careful a quotation as Mark 12:29 (the newly found manuscript of Isaiah may be cited as fresh evidence that the custom of saying "the Lord" began before the time of Christ, for it has cases of wavering between the readings "Jehovah" and "the Lord," and the explanation of such wavering is that the two were pronounced alike), and we cannot presume that the apostles wrote otherwise than they spoke. And it is a translator's business to reproduce his original.

'The Lord' and 'Jehovah'

This is the same principle that requires keeping the proper name in translating the Old Testament. I understand that among the Old Testament Revision Committee there is afloat a theory that their version will be more acceptable to the public by saying "the Lord." The theory is erroneous. For there are on the American market two standard revised versions of the complete Bible, one published by Nelson with the name "Jehovah" and one published by the Oxford University Press with "the Lord"; and the one that everybody buys is the one from Nelson.

On some points, as "hell," I agree with the committee so far as its position is made clear in its letter. "Soul" is a hard nut for the translator; but where the word designates the animal life and bodily appetite, as in Matt. 2:20; 6:25; 10:39; 20:28; Luke 12:19; 14:26; John 10:11; I Cor. 15:45, I am not sure that the translation "soul" gives best insight into what it is. For some of these texts I propose the noun "self."

'Impale' Erroneous

All we know about the form of Jesus' cross is the presumption that it was such a cross as the Romans most commonly used. The question whether to say "impale" for "crucify" is a question not of Greek nor of archaeology, but of English. The committee will hardly deny that in Jesus' case the stake was outside his body; and I should like to see their evidence that "impale" can refer to a stake that does not go into or through the body.

I grant that vividness is sometimes profitably gained by marking the special force of a Greek tense, perhaps even when this is done with exaggerated specificness. But when one translates the Greek imperfect often by "began" and often by "continued," it is hard to see how the fact that the tense is imperfect tells us which of these two exactly opposite meanings to take; and where the most natural English is a simple past, and the Greek is the best representation the Greek language could give for a simple English past, to carry the English beyond the simple past may be a gratuitous bother not only for the translator but for the reader.

STEVEN T. BYINGTON.

Ballard Vale, Mass.

BOOKS

Love Must be Learned

CHRISTIAN LOVE. *By Paul E. Johnson. Abingdon-Cokesbury, $3.00.*

ONLY a brave man dares to write a book about love, and only a wise one ought to. Prof. Paul Johnson has enough of both qualities to permit and to justify the enterprise.

The word "love" is probably the most important in the language; but it is also one of the most loosely used. No other good word keeps such bad company. If anyone doubts that, let him make a swift excursion around the radio dial any evening after about 11:15 and sample half a dozen of the dance band programs that feature crooners and moaners and pleaders doing what they have been deluded into regarding as singing about what they still more mistakenly call love. When that word moves in the good society of other words relevant to religion, it commonly suffers a quite different kind of distortion and corruption which runs the gamut from near-emptiness to slushy sentimentality. The phrase "sacred and profane love" is used in connection with one of Titian's pictures. There are both kinds, but the line between them is not between that which has clear theological implications and that which has not. When love is cheapened or adulterated or detached from sincerity, it is profaned, whether in the family, the dance hall or the Sunday school. So it is when it is regarded only as a sentiment to be enjoyed.

The author approaches the difficult and important task of writing about Christian love from the standpoint of a Christian psychologist. It is not hard for him to state the place of love in the Christian religion as taught in the New Testament and variously analyzed and explained by theologians from Augustine to Nygren. He begins with this, after a preliminary chapter of definitions and distinctions. This is a sound survey which has the merit of anchoring the whole discussion to fundamental Christian truths which will be accepted by most of his readers. It is important, too, for he means to show that all the kinds of genuine love that Christians exercise ought to have, and at their best do have, a Christian quality. The problem, then, is to determine just what this Christian quality is, why love of that nature is desirable and even necessary, what it can do for individuals and for society, and how it can be cultivated.

Is love an instinct? William James said Yes. So also did McDougall, with elaborations, and later with a substitution of the term "propensity" for "instinct." Contemporary psychologists are suspicious of that word "instinct" because it can so easily be used as a catchall for inexplicable traits of behavior and states of mind, and can thereby create the illusion that something has been explained when actually it has only been put in a pigeonhole with other things which cannot be explained. Freud, if I understand him even at this one point, subsumes what is generally meant by "instinct" (and much more) under the larger and more dynamic term "libido" which—contrary to a general impression for which Freud himself is largely to blame, and which apparently he sometimes shared—is not exclusively sexual, unless "sex" is redefined to include more than it means to any except psychoanalysts.

All these psychologists admit that the functioning of innate "drives" (instincts, libido, or whatever) is conditioned by learning through experience. Johnson lays his heaviest emphasis upon this point in the discussion of love. Behind all specific manifestations of love there is an innate drive—which, in one aspect, is a hunger—without which they could not occur; but love itself,

in its concreteness, as a principle of action or a way of behavior in actual situations, must be *learned*.

Most of the book is focused on the implications of this proposition. It might be called a study in the pedagogy of love. The infant or young child does not love as naturally as birds sing and fishes swim. He is born with a bundle of drives and impulses which includes a capacity to learn to love, as well as to do a number of other things which may interfere with love. Which of these he will ultimately do best depends upon which he learns best. The child has a capacity for response to stimuli (all living creatures have that) in addition to his inner drives seeking outward expression. Teaching is, to a great extent, the selection of the stimuli that will bring the best response. This is no merely mechanical process, and it is a fearfully complex one, for no teacher has either the power or the wisdom to control all the stimuli that reach the one who is being taught. Since love must be learned, and since everybody loves more or less, and since most people love neither wisely nor too well, it follows that they must have learned badly because they were badly taught.

Dr. Johnson's purpose is to improve the quality of the teaching and learning, not only for children but also for adults who must, for the most part, be their own teachers. After establishing his method and principles, he applies them in the fields of the family, sex and marriage, and the wider groups of the community, the nation and the world. Some of the forces that tend to defeat love are treated at length in a chapter entitled "Explosives in Social Conflict."

It may have been a mistake to use the word "pedagogy" a few lines back. That makes it sound rather aridly academic. The word is cold. The book is warmly religious as well as carefully scientific. The two qualities make a fruitful combination.

W. E. Garrison.

Books in Brief

Asbury's Silver Trumpet, Nicholas Snethen (1769-1845). *By Harlan L. Feeman. Parthenon Press, Nashville, Tenn., $2.00.* Snethen was a Methodist preacher in the pioneer days—a protégé and companion of Asbury for several years, beginning in 1794, and thereafter by turns an itinerant preacher, a settled pastor and a mighty evangelist at camp meetings. He was faithful enough to Asbury to be chosen to draft the official reply to O'Kelly in 1800 defending the central administration against his charges of episcopal autocracy. Later, after Asbury's death, Snethen leaned toward the democratization of the system, though in politics he was a Federalist and once ran for Congress unsuccessfully on that ticket. In the decade of conflict, 1820-30, when protest against the centralization of authority in the Methodist Church became more emphatic, his copious writing on that subject gave reason for calling him "the father of lay representation." Ultimately he joined the Republican Methodist Church, which was the result of that discontent. Perhaps for this reason, says Mr. Feeman, he has been studiously neglected in Methodist history. With the reunion of the three branches, he has now become part of reunited Methodism's reunited history, as Bishop Hughes writes in the introduction.

The Yellow Storm. *By Lau Shaw (S. Y. Shu). Harcourt, $4.00.* This is a long and intricately woven novel of Chinese life in Peiping during the Japanese occupation. The invasion furnishes part of the atmosphere, many of the episodes and abundance of drama, but one feels that it comes as near to being merely incidental as anything with the magnitude and pervasiveness of an invasion by a hostile army can. Of course it affects the lives of the characters as individuals, and to a less degree but substantially the family of four generations as a family, but the impression remains that it did not very deeply affect China. Dr. Shu, whose previous novel, *Rickshaw Boy*, gained a wide reading and critical acclaim, taught for several years in the University of London's school of Oriental studies, but was back in China during the war and is now said to be in his native Peiping.

Main Currents in Modern Political Thought. *By John H. Hallowell. Holt, $6.75.* Political thought in Europe and America from the 16th century to the middle of the 20th is an immense subject, even for a book of 759 pages. One cannot expect the side streams and eddies to be noted. V. L. Parrington, however, got a good deal more concrete detail into his *Main Currents of American Thought*, with a field shorter in one dimension but wider in another, but using an entirely different method. Prof. Hallowell notes at the outset, and very truly, the distinguishing feature of his work. Other writers have given "little attention . . . to the philosophical premises upon which modern political theory is based and still less to the theological presuppositions." These deficiencies he proposes to supply. This he does, fully and, on the whole, competently and accurately. This meets a real need, even though the recognition of the relevance of philosophy and theology is not as unprecedented as the author seems to suggest. For example, J. W. Allen's *Political Thought in the 16th Century* starts with a 120-page "Part I, Lutheranism and Calvinism." R. H. Gabriel has a good deal to say about religion and philosophy in his *The Course of American Democratic Thought*. On the other hand, E. R. Lewis' *History of American Political Thought* (since the Civil War) shows no awareness that these interests exist. Prof. Hallowell is so anxious to supply the missing foundation for the structure—and, I say again, rightly so—that the structure itself scarcely materializes into recognizable form. To this criticism he would doubtless reply, if I may furnish both sides of this dialogue, that he is writing about political theories, not about political events. Political thought expresses itself in political action. Profound changes in American political thought were registered by such a series of events as: the first anti-trust act, T. Roosevelt's "Progressivism," the income-tax amendment, and F. D. Roosevelt's New Deal legislation. But this illustrative and concrete material can be supplied from other sources. Most readers of this paper, like this reviewer, will especially appreciate the fact that Prof. Hallowell clearly states at the beginning that "the presuppositions from which this book is written are those of the classical Christian tradition"; and that he ends it with a 45-page chapter on "Christianity and the Social Order." This and the one before it, "The Crisis of Our Times," are very heavily loaded with philosophy and theology—Kierkegaard, Berdyaev, Toynbee, existentialism, Niebuhr—which may not be as determinative in the political thinking of our time as they are prominent in academic discussions of it. The conclusion, unusual in textbooks, is a plea in no veiled terms for Christian faith and action, for "only by aiming above the world shall we succeed in mastering the world."

Major Problems of United States Foreign Policy, 1950-1951. *Brookings Institution, Washington, D.C., $3.00.* Volumes with this title, except for the dates, have become annual events. They are prepared by the staff of the international studies group of the Brookings Institution. These reports exhibit the closest known approach to an absolutely detached and unprejudiced picture of a course of events and a complex of unsolved problems that bristle with controversial points. The members of the staff must be human like the rest of us, and therefore must have their personal slants and opinions; but if they have, there must be variety enough so that these factors cancel out before the document goes to the printer. On disputed matters of policy concerning problems that are still to be solved, careful analyses are given and possible procedures are suggested rather than specific recommendations; thus three possible approaches are suggested for the adjustment of Jewish-Arab relations in the Near East, and five alternative programs for re-establishing Japan as a self-supporting and sovereign nation.

The Psychology of the Suffering Mind. *By Israel J. Gerber. Jonathan David Co., 505 Fifth Ave., New York, $3.50.* This is a case study of Job, his afflictions, depression, despair, and recovery either through or in spite of the ministrations of his friends. The standpoint is that of psychiatry. Dr. Gerber evidently has an adequate knowledge of psychology, psychiatric theory and practice, and Hebrew literature and thought. In his opinion the three friends, who are generally thought to have added to Job's afflictions, really followed a procedure which had therapeutic value. The entire study, a very original and thoughtful piece of work, is offered as a contribution to the education of young rabbis in pastoral counseling.

W.E.G.

NEWS of the CHRISTIAN WORLD

Uphold New York Laws on Sabbath

Supreme Court Rejects Appeal from Decision That They Are Legal—Poll Spurns Racetrack

SYRACUSE, N. Y., April 25.—The U.S. Supreme Court has upheld New York state's Sabbath laws by refusing to review a decision of state courts which declared them legal. The issue was raised by two Jewish retailers of kosher meat in New York city who were convicted of selling meat on Sunday in violation of the law and fined $10 each. Their appeal pointed out that the state law permits sale of bread, milk and eggs on Sunday but not fish and meat; permits people to attend professional football games on the Lord's Day but not to have their hair cut; and that the entire law has become a "crazy-quilt pattern" inconsistent with constitutional requirements of equality. The counsel for the state, in opposing the Supreme Court review, said that although the observance of Sunday was of religious origin, it now exists as "a civil institution serving the public need for a day of rest and recreation without interference from commercial activity."

Syracuse Committee Gets Results On Race-track Licensing

The Syracuse citizens' committee organized to oppose the licensing of a racing track just outside the city limits has demonstrated what devoted laymen can do when fully awakened. Concrete evidence shows that their educational campaign has been effective. A public opinion poll to determine people's attitude toward the proposed track was initiated by the *Post-Standard,* morning newspaper, and carried out by the Syracuse University school of journalism with the assistance of an expert trained with the Gallup poll. The result, excluding blank and "no opinion" ballots, showed 67 per cent opposed to the track and 33 per cent in favor. Meanwhile, bingo has been put under a police ban in Syracuse, Rochester and many other upstate areas. People are wondering whether the crackdown on bingo is merely a coincidence or whether it was started by gambling interests in order to produce public reaction against the "kill-joy reformers."

Warns Against Efforts to 'Legislate Loyalty'

Educators concerned about intellectual freedom have been applauding the address given by Alvin Eurich, president of the State University of New York, at the opening of the university's second annual symposium held in Rochester. He cautioned against attempts to combat communism in America by efforts to "legislate loyalty." In our efforts to destroy communism, he said, we must not destroy the very elements that made our universities and our nation great. Henry Steele Commager, Columbia University professor of history, insisted that we can win loyalty from people only "by inspiring respect, confidence and love." Merle Fainsod, professor of government at Harvard University, called upon the United States to provide a "liberating vision which would command the loyalty of poverty-stricken peoples." We must lead the way to overdue social reforms, he said, since the absence of such reforms gives the Communists their opportunity to bid for power.

Scope of Local Peace Council Is Expanded

In response to frequent requests from other sections of the state that the resources and experience of the Syracuse peace council be made available over a wider area, a new organization called the New York state peace council is being formed. Initial action was taken at a meeting held here by representatives of six upstate communities. The council will cooperate with the American Friends Service Committee in an institute of international relations for college-age youth at Ithaca college camp in June, and in two world affairs camps for high school students at the same camp in August. Harrop A. Freeman of the Cornell University law school faculty has been elected chairman of the council.

Vote Pay Increases for New York Teachers

Pay increases have been provided for 78,000 New York public school teachers in accordance with a bill passed by the last legislature. In cities of over 100,000 population, the minimum salary is to be $2,500, with increases up to $4,600. The new schedules, arrived at after long study by a citizens' group, retain the principle of equal pay for teachers regardless of the level at which they work, in spite of opposition from high school teachers who feel they should have higher compensation because their work requires "more preparation and additional responsibilities."

And So Forth

Gov. Dewey vetoed a bill passed by the last legislature to set up a licensing system for psychologists to "prevent quacks from exploiting emotionally disturbed people." He said that the bill did not adequately recognize the difference between psychiatry and psychology.

The FBI's comparative crime report for 1950 credits Buffalo with being one of the most crime-free of all cities in its population classification.

Students at the University of Buffalo recently sponsored a conference on civil liberties as a service to the institution and the community. They turned out in force for the sessions. For the first time in the university's history, almost every fraternity, sorority and student organization gave full support to a project designed to bring prominent leaders to the campus to explore an urgent current issue.

Richardson Rice, who came to Syracuse five years ago as executive director of the city's child and family services after serving as assistant director of the Methodist children's home in Detroit, has been appointed superintendent of the New England Home for Little Wanderers in Boston.

The Reformed Church in the village of Bethlehem, N. Y., has launched a long-range landscaping and reforestation program to convert a 90-acre tract into a park which will have an outdoor sanctuary for religious services as well as recreation and picnic areas. WALTER D. CAVERT.

Royal Commission Condones Betting

Official British Inquiry Finds Gambling 'Not So Bad as It Sounds'—Churches Prepare to Share in Festival

LONDON, April 19.—The general conclusion of the Royal Commission on Betting, Lotteries and Gaming, which has just issued its report, is that gambling is "not so bad as it sounds." Says the commission: "We are led by all the evidence we have heard to the conclusion that gambling, as a factor in the economic life of the country or as a cause of crime, is of little significance, and that its effects on social behavior, insofar as these are a suitable object for legislation, are in the great majority of cases less important than has been suggested to us by some witnesses." The inquiry revealed that about $200 million is annually expended in gambling, and that "only" 100,000 persons are employed in the "industry." The commission recommends that cash betting be legalized and that prizes in football pools be limited to $60,000. It does not, however, recommend lotteries. Its conclusions are at variance with the findings of the churches' investigations on gambling and the social disruption which arises out of it. Legalized cash betting is bound to be fought vigorously; even the race bookmakers are opposed to the establishment of betting shops.

Churches to Have Part in Festival of Britain

The first week in May the nationwide Festival of Britain is to be launched—a gigantic effort to tell the nation's story and to welcome visitors from all over the world. The churches have prepared their own impressive program. Every Sunday afternoon they will hold popular services in the huge, specially built Royal Festival hall on the south bank of the Thames. On May 19 an immense open-air religious program is planned for Hyde Park, with four long processions through the London streets. Two leading playwrights—Christopher Fry and Dorothy Sayers—have written religious plays for the festival. In the crypt of St. Paul's Cathedral, the missionary societies are erecting a modern exhibition illustrating the world mission of the church. St. John's, Waterloo Road, recently restored, is to be dedicated as the Festival church. It will be the scene of an almost continuous series of services and meetings from May to September.

Sees Denominational Barriers Heightened

At the annual congress of the Free Church Federal Council, Drummond Harcus, the new moderator, said that he does not expect any move toward union among the Free churches "today or in the immediate future." Dr. Harcus thinks the denominational barriers are still as high as ever. He pointed to a paradox which has called forth much comment: "The closer we come together, the higher do we make the walls that divide us. The process of drawing together has, as its first result, a

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quickening of denominational principles and sometimes prejudices." This sharpening of denominational loyalties Dr. Harcus sees as a phase which will last for some time. In the linking of confessional loyalties across national borders he sees a welcome move toward international order and an important instrument for world peace. Dr. Harcus, just retired as secretary of the English Presbyterian Church, will serve as moderator of the council for a five-year period.

British Council of Churches Fails To Raise W.C.C. Budget

The British Council of Churches has reported to the World Council of Churches that it has been able to raise only $12,000 of the $30,000 set at Toronto as its share of the world body's budget. It says that devaluation and the steep rise in living costs have prevented it from making new demands on denominational funds or issuing a general appeal. It suggests that the World Council try to conduct some of its operations within the sterling area and so reduce the heavy costs of administration in Switzerland. Traveling expenses to ecumenical meetings, it points out, have become a heavy drain on church budgets. The British council must find $30,000 between now and 1953 for conference and committee expenses. To assist in promoting the ecumenical idea here a new venture, "Friends of the Ecumenical Movement," is being launched.

S.P.G. Celebrates 250th Birthday

An anniversary of outstanding note in Britain this year is the 250th birthday of the Society for the Propagation of the Gospel, the high Anglican mission board. The S.P.G. had its beginning in missions to the North American continent. One of its most celebrated missionaries was John Wesley. To re-enact its sense of mission, the S.P.G. has commissioned six bishops to make overseas visits this year. The Bishop of Newcastle will go to the United States, the Bishop of Jarrow to India and Pakistan, the Bishop of Kensington to Australia and New Zealand, the former Metropolitan of India to Canada, the former Bishop of Bloemfontein to the West Indies, and the former Bishop of Singapore to South Africa.

Mourn Death of Ernest Bevin

Ernest Bevin is mourned by all sections of his countrymen. He remained what he was—a man of the people with a lot of sturdy common sense and blunt talk in his make-up. Associated with the Baptists in his youth, like so many other labor leaders he imbibed that mixture of Christian idealism and social democracy which has been characteristic of our labor movement. Most Britishers feel that particularly in two decisions—to oppose Russian imperialism and to welcome the Marshall plan—he helped to save Western civilization.

And So Forth

R. C. Mortimer, bishop of Exeter, is now lecturing in California. A leading moral theologian, Dr. Mortimer recently maintained that gambling is not a sin.

New dean of Durham Cathedral is J. H. S. Wild, master of University College, Oxford.

Cecil Northcott.

Washington Kills School Bus Bill

Catholic-Sponsored Measure Is Finally Defeated in Legislature—Pinball Licensing Proposal Vetoed

Seattle, April 23.—A number of bills in which the Washington council of churches was vitally interested came before the red-hot session of the state legislature that ended March 19. The bitterest fight centered around Joint Resolution No. 15, which represented an effort by the Roman Catholic Church and its sympathizers to authorize a vote on amending the state constitution to permit the use of public school buses and other facilities by private school pupils. This resolution passed the house, was amended in the senate and was finally defeated. Both senate and house passed a bill authorizing the licensing of pinball machines, although a state law prohibits them. The measure then was vetoed by Gov. Arthur B. Langlie despite the pressure of an unbalanced budget for the next biennium, which the licensing would have relieved. In his veto message the governor said: "These machines have become a means of diverting large sums of money from the legitimate channels of business and industry. Some argue that these devices will contribute substantial amounts of taxes and fees to our cities and counties. Great as our financial needs may be, I am convinced that there are sufficient legitimate and proper means of taxation yet available to balance our budgets without legalizing organized gambling." Pressure put upon the legislators to pass this bill had seldom, if ever, been exceeded. Though the session ran 11 days over its scheduled time, legislators failed to agree on new taxes. Within a week after adjournment, the governor called a special session.

Urges Religion as Leavening Agent in Education

"Religion should not be tacked on to the curriculum, but be a leaven in the entire process," Clarence O. Shedd of Yale Divinity School told the 55 student directors, Y.M.-Y.W. secretaries and professors of religion who attended the Pacific Northwest Conference on Religion in Higher Education held March 30-31 at the College of Puget Sound, Tacoma. "Man can find peace not through technical power, but through education in principles of religion," Dr. Shedd declared. Delegates to the conference came from Idaho, Oregon and Washington. They elected as their president Thom Hunter, Presbyterian student director at the University of Oregon.

Tacoma Council Observes 15th Anniversary

At its annual meeting last month in Mason Methodist Church, the Tacoma council of churches celebrated the 15th anniversary of its founding. Methodist Bishop Gerald Kennedy of the Portland area, the featured speaker, commended Tacoma for its advance in the cooperative work of the Kingdom. Thirteen churches joined together 15 years ago to form the council. Today it has 50 member congregations, a $60,000 budget, 10 full-time staff members

and equipment worth $33,000. Its offices are located downtown, where it also maintains a center for the youth of the city and the many servicemen in the area. This center, with the latest in recreational and other facilities, is used by hundreds of young people weekly. The council sponsors weekday church school classes in which some 3,000 youngsters are enrolled. Loyal H. Vickers as executive secretary has directed the council's growing program through the past eight years.

Church Building Projects Under Way

The Northwest United Protestant Church here, which is sponsored by the Disciples of Christ, has just completed its social hall —the first of a group of four buildings which will cost an estimated $250,000. The completed unit contains a large hall for social gatherings with a stage for plays, a modern kitchen, lavatories, a parlor and a basement. A unique feature is an outdoor patio, with a fireplace and barbecue pit. . . . West Side United Protestant Church, operated under the sponsorship of the Presbyterians, U.S.A., has started construction of a sanctuary to seat over 300 and a modern educational unit. . . . Two new buildings are under way to house the work of the United Protestant Church in Richland, the "atomic city."

Dwindling Church Reborn In New Community

What a small, struggling church can do when inspired by a new vision is revealed in the story of the Seattle Church of the Brethren. In 1947, located in an overchurched area, it had only 50 members and in spite of its 40-year history was hard put to it just to exist. Then a new minister arrived. His mind to work fired others, and the congregation took on new life. After consultation with the local council of churches' planning and strategy committee, the congregation decided to accept the challenge offered by a new community on the growing north edge of the city, which badly needed a church. In April of that year it purchased a site in the new area. In July it held ground-breaking ceremonies; by September the foundations were in; six months later the first service was held in the new church. In addition to the sanctuary, the roman brick building houses a fully equipped nursery, kitchen and offices. The congregation also built a six-room parsonage. Although the amount expended was only $39,000, the property is now valued at above $150,000. Most of the labor was donated by members and by people in the community who were eager for a new church. The congregation now numbers over 300, the Sunday school is growing, the sanctuary is filled every Sunday, and weekday activities are thriving.

And So Forth

Record-breaking crowds attended the Seattle council of churches' two traditional Easter sunrise services this year. At Volunteer park, the 25th ceremony was attended by 14,000 persons; at Washelli, the 23rd consecutive service attracted over 10,000.

Thirteen churches in Everett organized a council of churches last month. Edward A. Wolfe, pastor of First Methodist Church, was elected president.

Supt. Samuel E. Fleming of Seattle's public schools told the meeting of the city's

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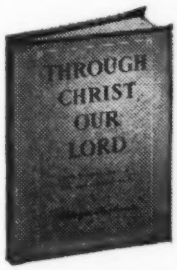

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council of churches April 2 that the public schools should not be called "godless." He deplored the fact that some schools refer to the churches as "narrow," and expressed the hope that some way may be found for the schools and churches "to work closer together in our common concern—the moral and spiritual welfare of our children."

A department of united churchmen was organized in the Yakima council of churches April 3.

Almost every week a familiar routine is enacted at the army induction center in Seattle. A couple of hundred men walk in as civilians and come out as soldiers. As they wait in line, and during the induction process, women representing the Seattle council of churches pass out cookies, candy, apples and copies of the New Testament. As the inductees board buses for Fort Lewis, the women are on hand to give them a word of farewell. GERTRUDE L. APEL.

2,695 Chaplains On Active Duty

As of April 1, chaplains of all faiths on active duty in the U.S. armed forces numbered 2,695. About 500 more are needed to bring the chaplains' corps up to minimum standards set by the military service.

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World Council to Care for 700,000

Appeals to Member Churches for Funds to Aid Destitute Europeans, Most of Them Refugees

GENEVA, April 20.—The World Council of Churches' interchurch aid and refugee service department has prepared for the consideration of member churches a program of service to 700,000 destitute Europeans, mostly refugees, which will cost around $3.5 million. This sum, the department says, will cover minimum food and clothing requirements for 1951-52. Requests are only about half as large as last year's, since in many areas the churches are now able to help themselves and the refugees in their midst. However, much of the aid formerly supplied for Europe is now being channeled to Korea and India, where famine threatens. Urgently needed by destitute Europeans are 1,323 tons of clothing and shoes and 5,350 tons of food. Prospective recipients are 443,200 refugees and displaced persons unable to help themselves, 148,000 underprivileged youth who will be cared for in special summer camps, 56,950 orphans and aged or infirm persons living in church-sponsored institutions, 21,750 sick and undernourished church leaders and their families, and 19,000 students suffering from malnutrition.

IRO Accepts Churches' Plea For New Refugees

The International Refugee Organization's general council voted unanimously this month to lift the dateline on acceptance for resettlement transport aid of refugees who have arrived in western Europe since last Oct. 1. The concession was made in response to a request by the World Council's interchurch aid and service to refugees department, whose field workers had been engaged on resettlement claims for such refugees. The IRO also agreed to extend its working operations until funds voted by the United Nations for that purpose have been exhausted, or, alternatively, until the end of 1951.

World Council Presidents Issue Whitsuntide Message

The presidents of the World Council of Churches—Bishop Eivind Berggrav, Marc Boegner, the Archbishop of Canterbury and John R. Mott—have prepared a Whitsuntide message to be read from the pulpits of member churches May 13. It says, in part: "For Jesus Christ there exist no partition walls, and no man-made divisions can prevent him from entering in wherever men turn to him in their great need. There are real differences between our churches, but Christ is one and the same for all." It concludes: "Let us from all corners of the earth unite in prayer, standing together before the throne of God and saying: '. . . We join today in thanking thee for all thy faithfulness and for thy blessings to us through good days and through days of strain and darkness and anxiety. . . . Let not the worst come upon mankind, deliver us from evil, and help us to open our hearts that we may hear the spirit of God speaking to us. We pray thee, merciful God: give

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Red Cross Pleads for Repatriation Of Greek Children

The president of the Swiss Red Cross has left for Belgrade to negotiate with the Yugoslav Red Cross for the repatriation of another group of Greek children from among those taken from their homes during the guerrilla warfare in their native land. His action followed consultation with the Greek Red Cross in Athens. Last fall, after similar representations, 75 children were repatriated from Yugoslavia to Greece on the condition, imposed by Yugoslavia, that they be returned directly to their parents. Through the International Red Cross, four successive lists totaling 9,300 names of Greek children sought by their parents have been presented to Red Cross societies in eastern European countries. So far no answers have been received from the Bulgarian, Hungarian or Rumanian societies.

And So Forth

Hendrik Kraemer, director of the Ecumenical Institute at Bossey, is on a tour of Pakistan, India, Ceylon and Indonesia to help the churches there set up a training program for laymen that will give them a sense of Christian vocation in their everyday life and work. (See The Christian Century's India newsletter in the issue of April 11.)

The first volunteer Christian work camp in Siam has been opened in a village 100 miles north of Bangkok, the capital. There 42 Americans, Japanese, Filipinos and Siamese will help residents build the walls for a local church and reclaim land from the jungle for cultivation. The World Council's youth department is planning 18 such camps for this summer in Europe, Asia and the U.S.

Bishop Leslie Gordon Vining of Lagos diocese in Africa has been elected first archbishop of the new Anglican province of West Africa, which comprises the dioceses of Accra, Gamba, Rio Pongas, Niger and Sierra Leone, hitherto under the see of Canterbury. Dr. Fisher, archbishop of Canterbury, blessed the new archbishop and relinquished his jurisdiction over the five dioceses. The new province is a part of the Anglican communion of autonomous churches.

Twenty-five biologists, psychologists, sociologists and theologians from Britain, France, Germany, Greece, the Netherlands and Switzerland attended a recent conference sponsored by the Ecumenical Institute at Bièvres, near Paris, to consider the problems of man's nature as revealed by their respective sciences and techniques.

BERNARD CAUSTON.

South Dakota Senate Kills 'Anti-Hutterite' Bill

By a vote of 22-13, the South Dakota senate recently killed a bill which would have prohibited communal colonies in the state from acquiring any more land after July 1, Religious News Service reports. Known as the "anti-Hutterite" bill, the measure had been passed by the house of representatives, although in a form considerably changed from the original draft, which would have called for the dissolution of the religious colonies.

Postpone W.C.C. Assembly

Oxnam Announces that Meeting Will Be Held in Evanston in 1954

CLEVELAND, April 12.—Bishop G. Bromley Oxnam, one of the vice-presidents of the World Council of Churches, told the

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annual conference of U.S.A. member churches that the council's second assembly, scheduled for Evanston, Ill., will not be held until 1954. The reason for the postponement, he said, is the desire to have a meeting of the central committee in India before the assembly convenes again.

Some 50 church leaders attended the annual meeting, held in Euclid Avenue Baptist Church here this week. They approved a budget of $240,000 as the U.S. churches' share of the total World Council budget of $365,000. Last year the American churches contributed $223,000. Up for discussion was the question whether to continue the conference of member churches as a separate organization. A number of delegates expressed themselves as uncertain as to the necessity for its existence, on the ground that the National Council of Churches could carry on the work. However, continuance was finally voted.

Franklin Clark Fry reported on relief needs as he observed them during his recent trip around the world. He noted particularly the great contributions which churchmen of other countries are making, and stressed the need to send food to India without delay.

H.E.F.

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Two Attitudes on Gambling Defined

As Law Enforcement Crusade Proceeds in Pittsburgh Area, Methodist, Catholic Bishops Differ

PITTSBURGH, April 24.—The basic problem of law enforcement against gambling and racketeering in the tristate area here was defined last week in an exchange between a Roman Catholic and a Protestant bishop. Bishop John J. Swint, head of the Wheeling Catholic diocese, issued a statement in which he condemned commercial gambling but defended "petty" or "entertainment" gambling as harmless. He referred to church bingo games as "an opportunity to enjoy an evening's diversion in the company of friends and neighbors." The next day Methodist Bishop Lloyd C. Wicke of the Pittsburgh area, speaking before a men's meeting in Charleston, W.Va., declared gambling in any form, large or small, to be against moral law and not to be condoned. "Gambling is a form of stealing, and anything connected with it tends to degenerate the human being," Bishop Wicke said. Catholic opposition or indifference to the crime crusade of the United Commission for Social Action in western Pennsylvania is credited with having had much to do with the halfhearted response of law-enforcement officials in the four counties where the 30-member commission, representing 500 churches, has been waging a courageous campaign against vice, racketeering and gambling.

Pastors Ask Senate Investigation

In a letter personally delivered by Chairman Allan J. Howes, pastor of First Methodist Church, Monessen, Pa., the United Commission for Social Action recently asked the Kefauver committee to extend its crime probe to this area. A similar request by telegram has been sent by the Allegheny county league of women voters, which has been working for police reforms in the area. Following the pattern of a recent statement by the National Council of Churches, the Allegheny county church council's board of directors at its meeting Friday called upon officials and law-enforcement agencies of the commonwealth, city and county to cooperate in suppressing crime, racketeering and gambling. The board offered the full support of the local church council to neighborhood groups of churches in opposing "known evils" in their respective districts.

Pastors Meet with Social Workers

In a conference thought to be without precedent, the University of Pittsburgh's school of social work on April 9 invited professional religious and social workers to meet for discussion and interchange of experience. About 200 members of the interfaith institute heard Beverley M. Boyd of the National Council of Churches, Philip M. Berstein of the Council of Jewish Federations and Welfare Funds, and John J. McClafferty of the Catholic University of America describe modern social work as having its origins in religion and as a con-

tinuing manifestation of religious ideals. The discussions clearly revealed the desirability of close association between two professional groups for application of the resources of both in dealing with individuals and families.

Agencies Study Human Relations

For the fifth successive year, 12 community agencies, including the council of churches, joined in sponsoring an institute on human relations here last Thursday. "Basic Social Values in a Time of Tension" was the theme. In a keynote address George B. Ford, pastor of Corpus Christi Catholic Church, New York, stressed the need for freedom and equality in our democracy, with concerted efforts to end the disadvantages under which large numbers of Americans still suffer. He referred to Protestant-Catholic tensions as now operating in market place and politics as well as in dogma, and to the added tensions created by American world commitments. Group discussions centered upon mass communication media, employment and neighborhood organization as related to human values. Some 250 staff members and volunteers from the agencies attended the institute.

Churchwomen Survey Responsibilities

Missions, world relations and legislation were the major subjects considered by the Pennsylvania council of churchwomen April 17-18 at its 18th annual conference in First Baptist Church here. Mrs. W. Lynn Crowding of Sunbury was re-elected president. Resolutions were adopted calling for a state fair employment practices law, the sending of wheat for relief in India, a convention on genocide, protection of civil liberties, extended aid to displaced persons, and protection of Chinese resident in America. Churchwomen were advised to check "peace petitions" with the Church Peace Union before circulating them. A daily noontime vigil of prayer for peace was advocated.

And So Forth

The community chest of Allegheny county, after several campaign shortages, has been thoroughly reorganized on the pattern of Cleveland's community fund. Complete control will rest with a 46-member board of directors. Attempts to reduce multiple community appeals and represent the giving constituency more closely have been announced by George R. Craig, the new president.

Albert Brown Buchanan, minister of the Church in the Highlands, White Plains, N.Y., has been appointed chaplain of the new $500,000 chapel at Pennsylvania College for Women.

David J. Wynne, pastor of Baldwin-Community Methodist Church, is on a study tour of Israel under a traveling fellowship awarded by Jewish groups of Pittsburgh and his church. The three-week tour will include visits to Lebanon and Transjordan under guidance of the American Christian Palestine Committee.

Frederick C. Fowler, pastor of Knoxville Presbyterian Church, has been elected to a second term as president of the National Association of Evangelicals.

Pennsylvania's F.E.P. legislation remains in the hands of the labor relations committee of the house of representatives despite tremendous pressures to get it on the floor for discussion. Passage in the current session is doubtful.

A study of religious, recreational and social facilities in the Homewood area of Pittsburgh has been completed by Clayton L. Williams, member of the city work staff of the American Baptist Covention's Home Missions Board. The report indicates much inadequately used church equipment in an area of great need. It recommends cooperative use of these facilities under interdenominational auspices. O. M. WALTON.

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College Chaplains Meet

Hampton Institute Is Host to Fourth Annual Meeting of Association

HAMPTON, VA., April 23.—The National Association of College and University Chaplains held its fourth annual conference at Hampton Institute here April 17-19. This comparatively new but significant organization in the field of higher education now represents 250 administratively appointed chaplains and directors of religious life on campuses throughout the nation.

Edwin E. Aubrey, professor of religious thought at the University of Pennsylvania, addressed the delegates on "Christianity and the University." Dr. Aubrey characterized the philosophy dominant among faculty members today as "humanistic naturalism." Refraining from dogmatically denouncing this point of view, he suggested that a critical analysis of it might well lead to the conviction that an adequate explanation of nature requires recognition of a God who is transcendent as well as immanent. Referring to student attitudes, Dr. Aubrey declared that the lust for adventure commonly associated with youth has given place to a search for security. A basic task of the educator, he said, is to challenge the student to "reckon with the widest range of experience"—which necessarily includes the spiritual factor.

Others who addressed the conference were John Deschner, executive secretary of the United Student Christian Council, and Jean Paul Mather, administrative assistant to the American Council on Education. Mr. Mather led a discussion of the status of college students in relation to the nation's military program.

Small seminar groups dealt with religion in state universities, religious counseling, interfaith activities, academic freedom and religious programs in campus living units. A daily meditation period was followed by worship services in which the Hampton Institute choir participated. In keeping with its purpose to provide an intimate fellowship for the mutual facing of common problems, the conference issued no public pronouncement. Delegates elected as president for the coming year Sidney Lovett, chaplain of Yale University.

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French Divided On W.C.C. Stand

Protestants Generally Approve Its War Rejection; Some Hold Communism Is Not Totalitarian

LE CHAMBON-SUR-LIGNON, FRANCE, April 18.—French Protestants continue to be concerned about and divided on international questions—Korea, German rearmament, Indo-China and so on—although one notices a certain weariness in the face of problems which seem to require quick compromise solutions. The letter which the World Council of Churches' executive committee issued at its meeting near Paris in January has met with general approval. However, in left wing circles of the churches regret is expressed that the letter failed to distinguish between totalitarianism and communism as economic doctrines. This opinion holds that communism cannot be identified simply as a totalitarian method. Protestants here welcomed the letter's clear repudiation of war as a method of settling disputes. Some of them, however, say that the World Council should not leave the churches ignorant of what it is doing for peace.

Southern Churchmen Issue Declaration for Peace

Twenty-three pastors of churches in the south of France have published an appeal calling for cessation of hostilities in Korea and Indo-China, controlled progressive reduction of armaments and the unification and demilitarization of Germany. This appeal by men who play an important role in church life in the Midi is independent of the movement centered around the "Partisans of Peace." It represents the opinion of men in the church who wish to prevent political exploitation of their attitudes.

Explains Hope in 'Neutralism'

In an article titled "Ways to Peace," Editor Beuve-Néry of *Le Monde* expresses a point of view, labeled "neutralism," which is regarded as typical of French intellectual circles. He writes: "Between the prospect of slavery to Moscow and that of a war which could mean suicide, a large section of European opinion looks instinctively for a third alternative. People are aware that without the friendship, the help, the power of America, they would have been crushed long ago. . . . But they are not sure that the American guarantee had to take the form of the Atlantic pact, at least as this document was conceived. . . . People don't want to give up all hope of the establishment of an equilibrium of mutual concessions between a liberal capitalism which embarks on social enterprises under governmental authority like that of the Tennessee valley . . . and a socialism which in the nature of things will be compelled one day to recognize the value of liberty."

Boegner Pleads for Reconciliation

An urgent present task which imposes a moral obligation on the church is Franco-German reconciliation. This fact was stressed in a recent radio interview by Pastor

Marc Boegner, former president of the Protestant Federation of France. He emphasized the need to overcome legitimate suspicions and to forget wounds still unhealed, in the interest of the common welfare of the two countries and of all Europe. Opinion here is still uncertain on German rearmament. Although it is understood that such rearmament is a corollary of the Atlantic defense system, the proposal arouses profound mistrust and in its long-run implications seems to many to be definitely dangerous. Frenchmen continue to follow with interest and often with sympathy the attitude of the German Protestant churches on rearmament. When Martin Niemöller was here for the January meeting of the World Council's executive committee, he was interviewed at length by the daily as well as the religious press. His visit and his statements aroused great interest in many French circles, including those not connected with the church.

Churchmen Consider Social Evils

Christianisme Social, principal movement within French Protestantism to stimulate interest on the part of the churches in questions of peace and social justice, held its annual congress recently at Monbeliard. It placed stress above all on the problems arising from the social evils which seriously menace the future of Europe in this post-war period—alcoholism, immorality, slum conditions and so on. This is the movement which was originally headed by Pastors Wilfred Monod and Élie Gounelle (both now dead), the first leaders of the ecumenical movement in France.

JACQUES MARTIN.

MacArthur Urges Support Of Japan University

Gen. Douglas MacArthur has called upon American churches to support the nation-wide appeal for funds to build the International Christian University in Japan, Religious News Service reports. He called the project "one of the most important things America and the outside world can do to create for Japan a future leadership with a humanitarian viewpoint." The general is honorary chairman of the national sponsoring committee for the university.

The Church Roll

Ernest J. Arnold, assistant to the president of Davidson College in North Carolina, has been appointed director of the National Council of Churches' southeastern office at Atlanta.

George Walker Buckner, Jr., editor of the Disciples of Christ's *World Call* and Indianapolis news correspondent for The Christian Century, was elected president of the Associated Church Press at its recent 32nd annual meeting in Washington, D. C.

Lambert S. Orton, pastor of the Federated Church in New Richmond, Wis., was granted a leave of absence this year to direct the widely known Wichita Mountains Easter sunrise service in Lawton, Okla.

The Methodist Church announces appointment of the following men as new presidents of certain of its educational institutions: Leroy A. Martin, Tennessee Wesleyan, Athens, Tenn.; Alvin White Murray, Southwestern, Winfield, Kan.; Russell Grow, McKendree, Lebanon, Ill.; Robert F. Harrington, Samuel Houston, Austin, Tex.; George B. Ehlhardt, Brevard, Brevard, N. C.; and J. Raymond Chadwick, Iowa Wesleyan, Mount Pleasant, Iowa.

Fredrik A. Schiotz, executive secretary of the National Lutheran Council's commission on younger churches and orphaned missions, is conducting a series of conferences with missions officials in Germany, Norway, Sweden, Denmark and Finland.

Recent deaths in the field of religion: Bishop Jasinski of the Polish National Catholic Church's Buffalo-Pittsburgh diocese, on April 2, at the age of 62. Widely known as a champion of Christian unity, Bishop Jasinski was a delegate to the 1938 provisional conference of the World Council of Churches and addressed the 1948 Lambeth conference. He played an important part in establishing intercommunion between his denomination and the Protestant Episcopal Church. . . . William D. Reynolds, one of the first Presbyterian, U.S., missionaries to Korea, and formerly a professor at Korean Theological Seminary, Pyongyang, on April 2, at the age of 83. . . . Calvin K. Staudt, retired Evangelical and Reformed minister who founded and for 20 years was headmaster of the American School for Boys in Baghdad, Iraq, in Baltimore, April 3, at the age of 75. . . . George Albert Smith, president of the Church of Jesus Christ of Latter Day Saints, in Salt Lake City, April 4, at the age of 81. . . . Dr. Rosetta Sherwood Hall, medical missionary who established four women's hospitals and the Women's Medical College in Korea, in Ocean Grove, N. J., April 5, at the age of 85. She was the widow of Rev. William J. Hall.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Bird of Paradise (Fox) Jeff Chandler, Louis Jourdan, Debra Paget, Everett Sloane. *Melodrama.* Technicolored South Sea romance, with the heroine obliged to propitiate the angry gods of the volcano because she has erred by wedding a white man. Attempt to mix anthropology and melodrama results in a tale *theatrical* in concept, seldom credible in performance. M,Y

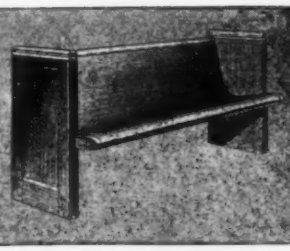
Molly (Par.) Gertrude Berg, Eduard Franz, Philip Loeb, Eli Mintz. *Comedy.* Domestic crises in the daily life of a middle class Jewish family in the Bronx. The idiosyncrasies, the malapropisms, the everyday problems of the famous Goldberg family of radio serial fame are effectively transferred to the screen by excellent cast. *Warmhearted, entertaining.* M,Y,C

Quebec (Par.) Corinne Calvet, John Barrymore, Jr., Patric Knowles. *Melodrama* based on abortive 1837 revolt in Quebec against British rule. Here, a plot to overpower the fortress is engineered by wealthy woman, the action led by her fur-trapper former husband and her illegitimate son who is unaware of her identity. Authentic setting and costumes wasted on a story so involved it is at times *entirely confusing,* marred by stilted dialogue and performances. M,Y

BEST CURRENT FILMS

For Family: Beaver Valley, Cinderella, The Happiest Days of Your Life, I'd Climb the Highest Mountain, King Solomon's Mines, Stars in My Crown, Three Weeks with Love.

For Mature Audience: All About Eve, Born Yesterday, The Broken Arrow, Cyrano de Bergerac, The Halls of Montezuma, Hamlet, Harvey, Kim, The Men, Mystery Street, No Way Out, Payment on Demand, The Red Shoes, Seven Days to Noon, Sunset Boulevard, Tomahawk, Trio. 5-9-51



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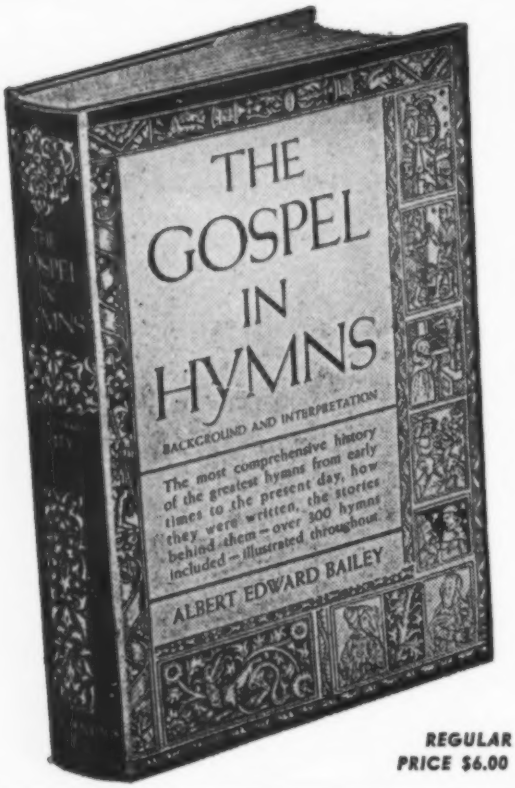
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